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ARTICLES

OF

CONSOCIATION,

ADOPTED

BY THE CONGREGATIONAL CHURCHES

THE WESTERN DISTRICTS OF VERMONT, AND PARTS ADJACENT,

A. D. 1798.

TO WHICH IS ANNEXED

A

orter Confession of Faith,

WITH

SCRIPTURE PROOFS,

AND A

VENANT FOR THE USE OF THE CHURCHES

IN RECEIVING MEMBERS TO THEIR COMMUNION.

THE SECOND EDITION:

ISED AND PUBLISHED BY ORDER OF CONSOCIATION

AT PITTSFORD—JUNE 1817.

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HISTORICAL SOCIETY

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CHAP. I.

CONTAINING ARTICLES OF UNION.

GREAT advantages may be derived from visible fellowship and union among churches of similar sentiments, respecting the great doctrines of the christian religion, and the government and regulation of churches, where their local situation will admit.

We, therefore, delegates from churches in the western districts of Vermont, and parts adjacent, met in convention this 7th day of June, A. D. 1798, do propose to the churches, which we represent, to unite, and walk together in all acts of visible fellowship and union; mutually watching over and assisting each other, as sister churches; and to admit each other's members to occasional communion in gospel ordinances, when regular standing is certified; and to continue such acts of fellowship, in all cases, so long as we shall remain in this relation.

Further, we propose to the churches to agree as follows:—

1. As sister churches, we will meet by delegation, as often as shall be judged necessary to regulate our union and fellowship; and to extend mutual watch over, and assist each other, in promoting the common cause of our REDEEMER.

2. We will meet annually, on the last Tuesday in June,* and oftener (if occasion requires) by adjournments; or a special meeting may be called, by the application of three churches to the last moderator.

3. We will choose a moderator, scribe, and register, as often as we statedly meet: And in case the moderator, or scribe, should be absent at any intermediate meeting others shall be chosen in their stead, *pro tempore*.

4. The stile of this union shall be, *The Consociation of the Western Districts of Vermont, and parts adjacent.*

5. It shall be the duty of the scribe to transmit all the do-

*Since the division of the consociation, the several branches meet on different days, and are represented in each other by delegates.

ings of consociation to the register, who shall carry or send the records to every meeting of consociation.

6. It shall be the duty of each church to send their pastor (if such they have) and one delegate; and those churches which have no pastors, may send one or two delegates; and every member, when met, shall have an equal vote.

7. If any church or churches shall hereafter find it inconvenient to attend consociation, or can be better accommodated in the same privilege elsewhere, they may withdraw, or remove their relation from us, at pleasure, by intimating their desire to consociation—if in regular standing, unimpeached, and guilty of no immoral conduct, disciplinable by this consociation.

8. If one church be dissatisfied with another, relative to their sentiments, or practice, they shall pursue the steps of discipline, pointed out in the xviii. of Matthew, (i. e.) take one or two churches by representation, and if unable to obtain satisfaction, they shall lay the matter before consociation, (stating, by written complaint, the ground of their burden) and they shall hear and determine the matter according to said directions.

9. Whereas a church, in case of difficulty, or the ordination of an elder, may choose to call a council rather than to apply to consociation at large; it is understood, that each church reserves the privilege of so doing—the major part of the council still being of the consociation.

10. As all who believe in Divine Revelation, profess to believe the doctrines therein contained, however widely they may differ; we think necessary, as a manifestation of our union of heart, to adopt the following articles of *Faith* and *Practice*. And we agree that those churches only be admitted into union, which shall adopt the following, as we think them contained in the Holy Scriptures.

CHAP. II.

CONTAINING ARTICLES OF FAITH.

April '49

SECTION I.

On the Holy Scriptures.

1. THE writers of the Old and New Testaments were directed by an infallible Spirit of inspiration, so that not only

some part, but the whole of the Scriptures, were given by the inspiration of God.

2. The Scriptures of the Old and New Testaments, are the only writings to be received as a revelation from God, and the only rule to direct us how we may glorify and enjoy him.

3. They teach us all that is necessary to be known and believed of God, and direct us in all duty; so that we neither need, nor are to expect, any further revelation for that purpose: Creeds and confessions are, therefore, no further to be received, than as they appear to be contained in the Scriptures.

Section II.

On God and the Trinity.

1. God is a Spirit, infinite, eternal, and unchangable, in his being, wisdom, power, holiness, justice, goodness and truth.

2. There is but One only living and true God.

3. There are Three persons in the Godhead, the Father, Son, and Holy Ghost; these Three are One God, the same in substance, equal in power and glory.

Section III.

On the Decrees and Providence of God.

1. The decrees of God are his eternal purpose, according to the counsel of his own will; whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

2. All events, that ever have or will take place, are most certainly connected with the decrees of God, or the plan of Divine providence; yet so as not in the least to interfere with the freedom and agency of the creature, or destroy the connexion between the means and the end.

3. God executes his decrees in the works of creation, providence, and redemption, so that all events, however dark and mysterious to mortal view, will infallibly issue in the glory of God, and the advancement of his cause.

4. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures and all their actions.

Section IV.

On the primitive state of Man.

1. Man was at first created in a state of complete holiness and conformity to God; though not in a state of confirmation; a mutable creature, liable to fall.

2. God entered into a covenant of life with our first parents, on condition of perfect obedience, forbidding them to eat of the tree of knowledge of good and evil, upon the pain of death.

3. It was the constitution and establishment of God, that all mankind should be the offspring of Adam, and in a state of holiness or sin, according as he obeyed or disobeyed, and consequently share with him in the blessing or curse.

Section V.

On the fall of man, and consequent misery.

1. Our first parents, in consequence of the eternal divine purpose, did, as voluntary agents, fall from that holy and happy state in which they were created, by sinning against God.

2. All mankind are the descendants of apostate Adam, and are, by divine constitution, the subjects of total moral depravity; have lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Section VI.

On the character and offices of the Redeemer, and the Covenant of Grace.

1. Man, by the fall, having lost communion with God, and rendered himself incapable of life, by the law of works; God revealed, and held out to Adam, the covenant, commonly called *The Covenant of Grace;* in which life and eternal salvation are absolutely promised to every believer.

2. Although sinners are redeemed, not by corruptible things, but by the precious blood of Christ, as the great foundation of pardon, justification, and salvation; yet faith in Christ is that which embraces the salvation, unites to Christ, and is absolutely

necessary, in order for partaking of the blessings of the covenant of grace.

3. The blessings of the covenant of grace, are freely offered to all who hear the gospel.

4. The covenant of grace, at first revealed to Adam, and afterwards to Noah and Abraham, and so under the gospel dispensation, is the same covenant, differing only in the form of administration.

5. The covenant of grace absolutely secures to believers, perseverance in faith, and obedience to eternal life; and in such a sense extends to them, that they and their infant seed are the subjects of baptism.

6. The Lord Jesus Christ is the only Redeemer and Mediator between God and man—prophet, priest and king—head and saviour of the church.

7. He is the Son of God, the second person in the Trinity; truly and eternally God, and truly man—of two distinct natures, united in one person.

8. The voluntary sufferings of Christ, in his human nature, infinitely dignified by its union to the divine, so expressed God's infinite disapprobation of sin, as rendered it consistent for God to pardon the believer.

Section VII.

On the inability of the sinner to comply with the Covenant of Grace.

1. Christ has so prepared the way for pardon, that life is freely offered to every one that will accept; and God has so clearly revealed those truths which are the objects of faith, that the sinner can be under no natural incapacity or inability to comply with the commands of God, or the offers of eternal life—Yet

2. Men are naturally possessed of partial, selfish affections, which are enmity against God, and the spirit of his kingdom; therefore must be the subjects of the renovating influences of the Holy Spirit, in order to embrace the gospel, and enjoy the kingdom of heaven.

Section VIII.

On Election, Reprobation, and Effectual Calling.

1. God did, from eternity, particularly and definitely, for the

manifestation of his own glory, predestinate and choose, some angels and men to everlasting life.

2. The ground or foundation of God's choice or election of some men to salvation, was not his foresight of their faith, or their good works, or any moral difference from others. Their moral difference in attending to, and embracing the gospel, is the fruit, not the ground of his electing love.

3. Though the reason why God chooses some, while he passes by others, is not any moral difference in them; yet the sovereignty of God is directed by wise and holy reasons.

4. Though some men were not elected to be the subjects of special grace, and consequently were reprobated; yet the offers of life are free and sincere to all; nor does reprobation militate against the agency, freedom, or natural ability of the non-elect, to comply with the gospel offers; but the Holy Spirit frequently strives with them, and after communicating much intellectual light, leaves them to go on in opposition to gospel grace, to their own destruction.

5. All those who are ordained to eternal life, are by the sovereign, immediate, and all-powerful agency of the Spirit of God, effectually called in time, to the obedience of faith, to justification, and eternal life. In all such, there is an instantaneous change, as to the temper of their hearts; in consequence of which, the graces of the Spirit flow out, in a life of obedience to God.

Section IX.

On the Graces and Fruits of the Spirit.

1. True love is of a pure, disinterested nature, and has for its primary object, the interest of being; of consequence, it is greatly delighted with holiness, or pure love, for its own sake. As God is the fountain of being and excellence, so it is supremely to him.

2. Repentance unto life, is a saving grace, which flows from supreme love to God, in which the sinner mourns for sin, not so much as it is against himself, but against God, and his precious cause. Under the influence of this, he does, with grief and hatred of sin, turn from it unto God, with full purpose of, and endeavours after, true obedience.

3. Saving Faith, is a thorough, hearty belief in Christ; not barely an assent of the understanding, but a consent of the

will, to the gospel plan of salvation. True faith essentially consists in love to Christ, for his supreme excellence; and in this, the soul receives and rests on him alone for salvation, as he is offered in the gospel.

4. Sanctification is the work of God's free grace, in which that work of renovation is continued, which is begun in the new birth: whereby we are renewed in the whole man, after the image of God, and are enabled more and more, to die unto sin, and live unto righteousness.

5. Justification, is an act of God's free grace, wherein he pardons all our sins, and accepts and treats us as righteous, only through the atonement of Christ.

Section X.

On a future state, and the Day of Judgment.

1. The Lord Jesus Christ is the judge of quick and dead.

2. In the end of the world, when Christ shall have accomplished the designs of his kingdom on earth, all intelligencies, good and bad, will be arraigned before him:—Then he will receive the righteous to the honours and joys of his kingdom, and doom the wicked to eternal perdition.

CHAP. III.

CONTAINING ARTICLES OF PRACTICE.

Section I.

Of a Church, and the qualifications of its members.

1. The invisible catholick church, includes all true believers, who have complied with, and are interested in the blessings of the new covenant, whether now in glory, or here in a militant state.

2. The visible church is made up of those who profess their faith in Christ, and compliance with the covenant of grace —who are understanding in some good degree, and sound in the faith—of regular Christian life—and are, in the judgment of charity, Christians.

3. The catholick, visible church, is divided into particular

Christian societies, for the convenience of social worship, and the enjoyment of ordinances; which societies are called in the New Testament, churches. Every church is to judge of the qualifications of their own members, and to exercise the discipline prescribed in the gospel, to final excommunication.—Yet,

4. Since there ought to be a visible fellowship among churches which are united in the essential qualifications and order of a church; they ought to watch over each other; and in cases of error, unchristian neglect, or disorderly walk, to admonish each other; and in case of no reformation, to reject, or excommunicate.

5. The scriptnre evidences and marks of a saving change, are the graces and fruits of the Spirit; and it is the duty of churches to exercise care in receiving members into their communion, that they are persons whose lives exhibit such evidences; who are sound in the faith, and in the judgment of charity, experimentally acquainted with religion.

6. In initiating members, and in all effective votes of the church, there must be, at least, a majority of the members, which are present, in a meeting, publickly warned.

Section II.

Of the officers of the church, their qualifications, duties of office, and manner of consecration.

1. The officers of the church, acording to the gospel institution, are ministers of the word, and deacons.

2. None are to be set apart to office in any particular church, but such as are chosen by that church.

3. Although there appear to have been more elders than one, set apart, at least, in some primitive churches, for the exercise of different gifts; yet they were not subordinate to each other, but fellow labourers in the vineyard of Christ, consecrated in the same manner to the gospel ministry.

4. The different names applied in scripture to ministers of the word, as elders, pastors, bishops, &c. are equally applicable to all gospel ministers, as expressive of their work and business in the church.

5. None ought to be chosen or set apart to the work of the gospel ministry, but men of knowledge, and gifts, natural and acquired, competent to teach, exhort, and rule; men of genu-

ine piety, and exemplary lives, having a good report of them that are without, that the ministry may not be blamed.

6. The work and duty of a gospel minister, is, clearly and statedly to preach the gospel—rebuke, exhort, and exercise the gifts of rule and government in the church—administer ordinances, watch over the flock committed to his charge, and assist in the consecration of pastors in other churches, by prayer and imposition of hands.

7. Although a minister or bishop, has no more power, by vote, in the decision of matters in the church, than any other member; yet he is to take the lead in the government of the church, as moderator, to explain and inculcate their duty, in all that may come before them.

8. As it is a matter of the highest importance, that churches be furnished with faithful, orthodox, Godly ministers, they ought to proceed with great caution, in calling one to take the pastoral oversight; improving, as candidates, only such as have supported a good moral and Christian character, and have been regularly recommended, as possessing gospel qualifications.

9. As an elder, or bishop, is an officer in the church, his relation is more immediately to them; yet as he is constituted for the benefit of them that are without: Therefore, in calling one to exercise the office of an elder, respect ought to be had to the congregation, and their concurrence sought.

10. According to Scripture, the consecration of elders by prayer, and imposition of hands is to be performed by elders; yet, as the pastor of one church is in fellowship with other churches in union, so application ought to be made to churches to assist, by their pastors and delegates, who are equally to judge of the qualifications of the candidate for consecration.

Section III.

Of Deacons.

1. The business of deacons, is to attend to temporal concerns of the church, to receive and impartially distribute to the needy, the liberalities of the church. And none ought to be chosen to the office of deacon, but men of approved piety and of honest report.

2. Persons elected by the church, to the office of deacons, are to be publickly consecrated to their work and office, agreeably to Acts vi. 6.

Section IV.

The duty of a church, in case of difficulties with their pastor.

1. As it is often the case, that through the prejudice of the natural heart, against the truths of the gospel, groundless reports are circulated, injurious to the Christian and ministerial characters of faithful pastors, which greatly impede the success of their labours; it is therefore the duty of the church, in such cases, to examine into reports with candour, observing the apostle's caution to "receive not an accusation against an elder, but by the mouth of two or three witnesses."

2. If a pastor be guilty of heresy, or scandal, the regular gospel steps enjoined Matthew xviii. 15. &c. are to be pursued, with a careful attention to the direction of the apostle, "Rebuke not an elder, but entreat him as a father."

3. As the cause of Christ may be greatly injured by churches and congregations proceeding against their pastors, with rashness and haste, to the neglect of mild, deliberate, healing measures, it is the duty of churches, after convicting a pastor of heresy, or scandal, in case they receive no gospel satisfaction, to call in consociation or mutual council, (agreeable to article 9th, chap. i.) for their assistance and advice, stating their matters of burden, or difficulty, in a written complaint.

4. If scandal or heresy be supported, without gospel satisfaction, the consociation or mutual council, are to withdraw fellowship, dissolve the pastoral relation, and advise to treat the offender, as unworthy the character and business of a gospel minister.

5. If any other reasons should exist, at any time, which in the opinion either of the pastor, or church, should render it expedient to dissolve the pastoral relation, they shall proceed in like manner to call in mutual council or consociation, for their advice and assistance.

Section V.

Of the discipline and government of the church.

1. All matters of heresy or scandal brought to the church, against any of its members, ought to be by written complaint; stating the articles of charge, and certifying that previous

steps, agreeable to Matthew xviii. 15, &c. have been taken without effect.

2. The church ought not to act on a complaint, where the previous steps pointed out, as above, have not been taken:—nor on a complaint, from a person who is regularly impeached before the church, and not acquitted: And if it should, in any instance, be evident to the church, that the complainant and the person complained of, are in a state of personal contention, and irritation, the church ought not to consider the complaint and labour as agreeable to the design of gospel discipline.

3. Every confession received by the church as satisfactory, ought to carry evidence of gracious repentance.

4. Publick confessions ought to be required, for publick offences, and in no other case admitted.

5. When a brother is convicted of heresy, or scandal, on a complaint as above, he is to be admonished for his offence, before the church; and if not reclaimed, the church are to proceed to a second admonition, before excommunication.

6. Should the conduct and treatment of the church, or any other mean, in the sovereign hand of God, be attended with fruits of repentance in an excommunicated person, he is to be restored to regular standing in the church.

7. If a brother, convicted in the opinion of the church, of heresy or scandal, should feel dissatisfied with their decision, and desire the advice and assistance of council, provided they can unite, agreeable to article 9th, chap. i. it is the duty of the church to comply with his desire.

8. It is the duty of a church to keep a careful record of all their votes and proceedings, especially with offenders, inserting the names of the witnesses, the substance of their testimony, and circumstance on which the church form their judgment, so that should a review by the church, consociation, or council, be deemed expedient, they may be furnished with regular copies.

Section VI.

On Heresy and Scandal.

1. By heresy, we understand a disbelief, or denial of the great fundamental truths, contained in the Bible—such as the truths relative to the three persons in the Godhead—the absolute and universal government of God—particular divine prov-

idence—the depravity of human nature—the doctrines of grace and salvation through the atonement of Christ—and a future retribution of rewards and punishments;—the denial and disbelief of which, as expressed in the preceding articles of faith, must destroy a gospel standing in the church.

2. Scandal, or trespass, to which the discipline of the church is to extend, according to our Saviour's meaning, in Matthew xviii. are all those violations of Christ's laws and institutions, which serve to put out the light of a Christian profession, evidence a state of darkness, and declension from God; —which put a stumblingblock in the way of sinners, or give occasion for the enemy to blaspheme. Particularly the taking God's name in vain—the use of profane oaths—corruptions and pollutions of God's worship and ordinances—the breach and profanation of the Sabbath—the neglect of family worship or the publick and social worship of the church on the Sabbath, and other stated meetings of the church—neglect to attend on ordinances, or restrain their children, or of giving them pious and religious instructions—obstinate disobedience and disrespect to parents, and other superiors—coveteousness, neglect of charity and liberality to the needy, of proper acts of kindness and compassion to the distressed—adultery, incest, fornication, laciviousness, and all violations of the laws of chastity—all ways and acts of fraud or injustice to our neighbour, in name or interest; as robbery, theft, extortion, detraction, defamation, neglect to discharge just debts, gambling, and all other methods practised to obtain our neighbour's property without an adequate consideration—drunkenness, tavern haunting, rioting, revelling, and all vain amusements, which tend to divert the mind from divine things, and a sense of accountability to GOD.

THE DUTY OF CHURCHES

WITH REGARD TO THEIR ABSENT MEMBERS.

An extract of the records of consociation in their session, in Orwell, June 25th, 1811.

1. It is the indispensable duty of a member leaving the church to which he is in covenant relation, and moving to some distant place, to obtain a letter of recommendation to christian churches, where ever God in his providence shall call him.

2. It is the duty of members thus removed to unite with a

church where they reside, as soon as they shall be able to form such an acquaintance as to be able on gospel ground to exercise towards such a church, Christian fellowship.

3. Should such absent members not unite with any church where they reside, they ought to give this information to the church with which they are in covenant, and also the reason why they have not united.

4. Should it appear evident that the church, or churches where absent members reside, are so corrupt either in sentiment or practice, that they ought not to unite with them in Christian fellowship, they ought, as soon as consistent with their circumstances, to seek and obtain church fellowship, and gospel ordinances in some other place.

5. If a church should hear nothing respecting their absent members, they ought to make seasonable inquiry respecting them, and should they be informed, by good authority, that their conduct is inconsistent with the Christian character; they ought to write to the church, where they reside, if it be orthodox, and request that church to labour with them, as the gospel directs respecting their own members, so far as to form a decision respecting their offence, and then make their report of the same to the church to which they belong.

6. Should members of sister churches reside with us, or within the bounds of our church, and should walk disorderly, or should neglect to walk with us in the ordinances of the gospel; the church ought, after due forbearance, to attend to them, and after obtaining evidence of their guilt according to gospel rule, should make their report of the same, to the church to which they are in covenant relation.

A

SHORTER CONFESSION OF FAITH,

WITH

SCRIPTURE PROOFS,

AND A

COVENANT FOR THE USE OF THE CHURCHES.

Article 1. You believe there is one God, who is the Creator, Preserver, and Governor of all, and who is possessed of every natural, and moral perfection.*

*1. One God. Isa. xliv. 8. Is there a God besides me? yea, there is no God, I know not any. Isa. xlv. 22. I am God and there is none else.

2. Creator of all. Rev. iv. 11. Thou hast created all things, and for thy pleasure they are, and were created. Neh. ix. 6. Thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things therein, the seas and all that is therein. Gen. i.

3. Preserver of all. Heb. i. 3. Upholding all things by the word of his power. Col. i, 17. By him all things consist. Neh. ix. 6. Thou hast made heaven, the heaven of heavens—and thou preservest them. Acts xvii. 28. For in him we live, and move, and have our being.

4. Governor of all. Eph. i. 11. Who worketh all things after the counsel of his own will. Ps. xlvii. 2. He is a great king over all the earth. Ps. ciii. 19. And his kingdom ruleth over all. Ps. cxlv. 13. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. Prov. xvi. 9. Ps. cxlvii.

5. All perfect.

1. Eternal. Ps. xc. 2. From everlasting to everlasting thou art God. Deut. xxxiii. 27. The eternal God is thy refuge.—Isa. lvii. 15. Thus saith the high and lofty one that inhabiteth eternity.

2. Self existent. Col. i. 17. By him all things consist. Rom. xi. 36. For of him, and through him, and to him are all things.

3. Omnipresent. 1 Kings viii. 27. Behold, the heaven, and heaven of heavens cannot contain thee. Ps. cxxxix. 7, 8, 9, 10. Whither shall I go from thy spirit, or whither shall I flee from.

Art. 2. That, the bible was written by men divinely inspired, and contains all the truths necessary to be known in order to salvation.*

Art. 3. That, the one living and true God exists in a Trinity of persons, called in scripture, Father, Son, and Holy Ghost, who are the very same, in essence, and absolutely equal in every divine perfection.†

thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea; even there shall thy hand lead me, and thy right hand shall hold me. Acts xvii. 28

4. Omniscient. Heb. iv. 13. All things are naked and open unto the eyes of him with whom we have to do. Isa. xl. 28.—There is no searching of his understanding. Ps. cxlvii. 5. His understanding is infinite. Acts xv. 18. Known unto God are all his works from the beginning of the world.

5. Omnipotent. Rev. xix. 6. For the Lord God omnipotent reigneth. Matt. xix. 26. With God all things are possible. Job xlii. 2. I know that thou canst do every thing.

6. Unchangeable. Mal. iii. 6. I am the Lord, I change not. James i. 17. With whom is no variableness, neither shadow of turning.

7. Holy. 1 Sam. ii. 2. There is none holy as the Lord. Ps. cxi. 9. Holy and reverend is his name. Isa. vi. 3. Holy, Holy, Holy is the Lord of hosts. Matt. v. 48. Your Father who is in heaven, is perfect. Deut. xxxii. 4. 2 Sam. xxii. 31.

*2 Pet. i. 21. The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Tim. iii. 16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Heb. i. 1, 2.

†1 John v. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and

ART. 4. That, God for his own glory foreordained whatsoever comes to pass.*

of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Gen. i. 26. and iii. 22.—The Son is God. John i. 1, 2, 3, 10, 11, 14. In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace, and truth. Phil. ii. 6. Who being in the form of God, thought it not robbery to be equal with God.

Eternal and immutable. Heb. xiii. 8. Jesus Christ the same yesterday, and to day, and for ever. 1 John v. 20. This is the true God and eternal life. Heb. i. 8. Thy throne, O God, is for ever and ever. verse 6. When he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. Luke xxiv. 52. And they, (the disciples) worshiped him and returned to Jerusalem with great joy. Isa. vi. 3, 5. and ix. 6. Acts vii. 57. Matt. xxviii 20.

The Holy Ghost is God. Acts v. 3, 4. Peter said, Annanias, why hath Satan filled thine heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God. 1 John v. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. Matt. xxviii. 19. Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Heb. ix. 14. How much more shall the blood of Christ, who through the *eternal Spirit*, offered himself without spot to God, purge your conscience from dead works, to serve the living God.

*1. All events foreordained. Eph. i. 11. Being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. Eph. iii. 10, 11. To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God, according to the *eternal purpose*, which he purposed in Christ Jesus our Lord. Acts xv. 18. Known unto God are all his works from the beginning of the world. Isa. xlvi. 9, 10, 11.

ART. 5. That, God executes his decrees in his works of creation and providence; but his providential influence, although extending to, yet not impeding the voluntary exercise of his creatures in which their moral agency consists, does not in the least interfere with their moral freedom, or destroy the connexion between means and ends.*

I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure. Acts ii. 23. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain. Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand, and thy *counsel determined* before to be done. Isa. xiv. 24. The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand. Acts xxvii. 26. 1 Pet. ii. 8. Jude 4.

2. *For his own glory.* Rev. xvi. 4. The Lord hath made all things for himself; yea, even the wicked for the day of evil.—Rev. iv, 11. Thou hast created all things, and for thy pleasure they are and were created. Rom. xi, 36. For of him, and through him, and to him are all things: to whom be glory for ever; amen. Col. i, 16. Isa. xlviii, 11. Ps. lxxix, 9.

*To execute his decrees is to bring to pass his purposes. Eph. i. 11. Who worketh all things after the counsel of his own will.

1. All good things. James i. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights. Ps. xxxiii. 5. The earth is full of the goodness of the Lord. John iii, 27. A man can receive nothing, except it be given him from heaven. Hag. ii, 8. The silver is mine, and the gold is mine, saith the Lord of hosts.

2. All afflictions. Matt x, 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Amos iii, 6. Shall there be evil in a city, and the Lord hath not done it? Deut xxxii, 39. There is no God with me; I kill, and I make alive; I wound, and I heal. Isa

xlv, 7. I form the light, and create darkness: I make peace and create evil: I the Lord do all these things.

3. He forms the hearts of men. Prov xxi, 1. The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will. Jer xviii, 6. As clay is in the potter's hand, so are ye in my hand O house of Israel.— Prov xvi, 1. The preparations of the heart in man and the answer of the tongue is from the Lord.

Ps cv, 25. He turned their heart to hate his people. Ex vii, 3, 13. I will harden Pharach's heart, and multiply my signs, and my wonders in the land of Egypt. And he hardened Pharaoh's heart, that he hearkened not unto them as the Lord had said. Deut ii 30. But Sihon, king of Heshbon would not let us pass by him; for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand. Jos xi 20. For it was of the Lord to harden their hearts that they should come against Israel in battle, that he might destroy them utterly. 2 Sam xii 10, 11, 12. Because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. Chap xvi 22. For thou didst it secretly; but I will do this thing before all Israel, and before this sun. So they spread Absalom a tent upon the top of the house, and Absalom went in unto his father's concubines, in the sight of all Israel. Rom ix 18, 21, 22.— Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction. Ps cxli 4. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity. Matt vi 13. And lead us not into temptation.

Ezek xxxvi 26, 27. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stoney heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Isa lxiv 8. Now, O Lord, thou art our father: and we are the

clay, and thou our potter, and we are all the work of thy hand. Isa xxvi 12. For thou also hast wrought all our works in us.—Rom v 5. The love of God is shed abroad in our hearts by the Holy Ghost. Phil ii 13. For, it is God which worketh in you, both to will and to do of his good pleasure. Gal v 22. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Heb xiii 20, 21.—Now the God of peace—make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Moral agents are distinguished from others by a consciousness of right and wrong. They act freely when nothing impedes their voluntary exercises. The divine influences being the cause of the voluntary exercises of intelligent creatures, do not in the least impede their moral freedom, either in their holy or their sinful exercises.

1. Because God does condemn and punish men for those things which he determined they should do.

Luke xxii 21, 22. Behold, the hand of him that betrayeth me is with me on the table. And truly the son of man goeth, as it was *determined:* but wo unto that man by whom he is betrayed. Matt xxvi 24. It had been good for that man, if he had not been born. Acts ii 23. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Acts iv 27.—For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles, and the people of Israel were gathered together, for to do whatsoever thy *hand* and thy *counsel determined* before to be done. Acts vii 52. Of whom ye have been now the betrayers and murderers. Matt xxiii 34, 35. Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zecharias, son of Barachias, whom ye slew between the temple and the altar. Jos xi 20. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly.

2. Men have confessed their guilt in doing those things which God had determined they should do.

God said, Ex vii 3, 4. I will harden Pharaoh's heart; Pharaoh shall not hearken unto you, that I may lay mine hand upon Egypt.

Pharaoh confessed, chap ix 27, I have sinned this time; the Lord is righteous, and I and my people are wicked.

Joseph said to his brethren, Gen xlv 5, God did send me before you to preserve life.

His brethren confessed, Gen xlii 21, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear.

David said of Shimei, 2 Sam xvi 10, So let him curse, because the Lord hath said unto him, curse David.

Shimei confessed, 2 Sam xix 19 20, Let not my Lord impute iniquity unto me, neither do thou remember that which thy servant did perversely, the day that my Lord the king went out of Jerusalem, for thy servant doth know that I have sinned.

The Lord Jesus said, Luke xxii 22, Truly the son of man goeth as it was determined: but wo unto that man by whom he is betrayed.

Judas confessed, Matt xxvii 4, Saying, I have sinned, in that I have betrayed the innocent blood.

3. God requires of men those moral exercises, which they are dependant on him to work in them.

God requires a new heart. Ezek xviii 31. Make you a new heart, and a new spirit, for why will ye die, O house of Israel.

A new heart is given. Ezek xi 19. I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.

Love is required. Deut vi 5. Thou shalt love the Lord thy God with all thy heart.

Love is given. Rom v 5. The love of God is shed abroad in our hearts by the Holy Ghost.

Repentance is required. Acts xvii 30. But now commandeth all men every where to repent.

Repentance is given. Acts v 31. Him hath God exalted—to give repentance to Israel.

Faith in Christ is required. Acts xvi 31. Believe on the Lord Jesus Christ, and thou shalt be saved. Faith is given.—Eph ii 8. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Phil ii 12, 13. Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his own good pleasure.

ART. 6. That, the government of God is in the highest

4. God clearly manifests in his word, that men act freely, both in working out their own salvation, and in working out their own destruction.

1. Their own destruction. Ps lxxxi 11. But my people would not hearken to my voice; and Israel would none of me. Isa lxvi 3. Yea, they have chosen their own ways, and their soul delighteth in their abominations. Prov i 24, 25, 26.—Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsels, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. V 29. For that they hated knowledge, and did not choose the fear of the Lord. V 30. They would none of my counsel; they despised all my reproof. V 31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. V 32. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. John v 40. Ye will not come to me, that ye might have life. Hos xiii 9. O Israel, thou hast destroyed thyself.

2. Their own salvation.

Deut xxx 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed may live. Isa lv 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Ezek xviii 30, 31. Repent and turn yourselves from all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit;—for why will ye die, O house of Israel. Phil ii 12. Work out your own salvation with fear and trembling. Acts xvi 31.—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Luke xiv 14. He that humbleth himself shall be exalted. Micah vi 8. What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God. Luke x 42. Mary hath chosen that good part which shall not be taken from her. Isa lv 3. Incline your ear and come unto me; hear and your soul shall live. Rev xxii 17. Whosoever will, let him partake of the waters of life freely.

degree perfect, and will issue in the greatest possible good of the moral system.*

Art. 7. That God having created the first man perfectly holy, so placed him as publick head, or representative of his posterity, that in consequence of his disobedience, all his descendants were constituted sinners, and came into the world in a state of total moral depravity, condemnation, and wrath.†

*Ps xviii 30. As for God, his way is perfect. Eccl iii 14. I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it. Rom viii 28. We know that all things work together for good to them that love God, to them who are the called according to his purpose. Ps lxxxix 14. Justice and judgment are the habitation of thy throne. Ps lxxvi 10. Surely, the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. Ps cxlv 10. All thy works shall praise thee, O Lord.

A Being who is possessed of all power, and all knowledge, and all goodness, must of necessity be enabled and disposed to devise, and accomplish a scheme which will issue in the highest possible good of the moral system.

†1. Adam made holy. Gen i 27. So God created man in his own image, in the image of God created he him; male and female created he them. Ecc vii 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Eph iv 24. Put on the new man, which after God is created in righteousness, and true holiness. Col iii 10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

2. Made a publick head. Rom v 12, 20. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. V 15.—For if through the offence of one, many be dead; much more —V 16. For the judgment was by one to condemnation;—V 17. For if by one man's offence; death reigned by one; much more;—V 18. Therefore as by the offence of one, judgment came upon all men to condemnation; even so;—V 19. For as by one man's disobedience many were made sinners; so by the obedience—

Art. 8. That the Lord Jesus Christ, who is both God and man, in one person, has, by his sufferings and death, made a complete atonement, which is sufficient for the whole world; but which God has determined to apply, through sanctification of the spirit, only to a certain number of the human race, who were given to his son, in the eternal covenant of redemption, as a reward for his mediatorial work.*

3. His posterity depraved. Ps li 5. Behold I was shapen in iniquity; and in sin did my mother conceive me. Ps lviii 3, 4, 5. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent; they are like the deaf adder, that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely. Eph ii 3. And were by nature the children of wrath, even as others. Gen vi 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Rom iii 10, 11, 12. As it is written, There is none righteous, no, not one. Rom viii 7, 8. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. Eccl viii 11. The heart of the sons of men is fully set in them to do evil. 2 Cor v 14. The love of Christ constraineth us; because we do thus judge, that if one died for all, then were all dead. Ps liii 3. Eph ii 1. Rom i 22, to 31, and vii 18.

*1. Divine and human nature united.

John i 14. And the word was made flesh, and dwelt among us. Heb ii 16. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Heb iii 3, 4. For this man was counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house. He that built all things is God.

Rom ix 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever. Amen.

2 Atoned by his death and sufferings.

1 Pet i 18, 19. Ye know that ye were not redeemed with corruptible things, as silver and gold;—but, with the precious

blood of Christ, as of a lamb without blemish and without spot. Acts xx 28. Feed the church of God which he hath purchased with his own blood. 1 John i 7. The blood of Jesus Christ his son, cleanseth us from all sin. Heb ix 22. And without shedding of blood there is no remission.

3. Sufficient for all.

1 John ii 2. And he is the propitiation for our sins: and not for ours only, but for the sins of the whole world. Heb ii 9. That he by the grace of God should taste death for every man. Matt xxii 4. All things are ready; come unto the marriage.

4. Applied only to a certain number.

Acts xv 14. Simeon hath declared how God at the first did visit the gentiles, to take out of them a people for his name. John vi 37. All that the Father hath given to me shall come to me. Ps cx 3. Thy people shall be willing in the day of thy power. Eph i 4, 5. According as he hath chosen us in him before the foundation of the world that we should be holy, and without blame before him in love. 2 Thess ii 13. Because God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth.—Rom viii 29, 30. Whom he did foreknow, he also did predestinate to be conformed to the image of his son. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Rom xi 4, 5, 7, 28. I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then, at this present time also, there is a remnant according to the election of grace. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.

2 Tim i 9. Who hath saved us, and called us, with an holy calling, not according to our works, but according to his own purpose of grace, which was given us in Christ Jesus before the world began. Rom ix 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her the elder shall serve the younger. V 16. So then it is not of him that willeth, nor of him that runneth, but of God, that showeth mercy. Rev xiii 8.

5. The elect Christ's reward.

ART. 9. That the only ground of our acceptance with God is the atonement of Christ, in which we become interested by faith alone.*

ART. 10. That man in his fallen state, by reason of his entire moral depravity, performs nothing acceptable to God before he is renewed by the sovereign influence of the Holy

Gal iii 16. Now to Abraham and his seed were the promises made. He saith not and to seeds, as of many; but as of one, and to thy seed, which is Christ. Isa liii 10, 11, 12. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord, shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death.— Deut xxxii 9. For the Lord's portion is his people; Jacob is the lot of his inheritance. Ps ii 8. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Christ claims the promise.

John x 27, 29. My sheep hear my voice—My Father which *gave them me* is greater than all, and no man is able to pluck them out of my Father's hand. John xvii 1, 2. Father, the hour is come, glorify thy Son, that thy Son, also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast *given him*.— John xvii 9, 20. I pray not for them: I pray not for the world, but for them which thou hast given me; for they are thine.— Neither pray I for these alone, but for them also which shall believe on me through their word. Titus i 2. In hope of eternal life, which God, that cannot lie, promised before the world began.

*Tit iii 5, 6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;— which he shed on us abundantly through Jesus Christ our Saviour. Acts xx 28. Feed the church of God which he hath purchased with his own blood. 1 John i 7. The blood of Jesus Christ his Son cleanseth us from all sin. Acts iv 12. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved. Acts xvi 31. Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Spirit; and therefore, in order to salvation, must be born again.*

Art. 11. That holiness is disinterested or impartial affection, so that saints love God for what he is in himself, and are benevolent toward all beings capable of happiness.†

*1. Unregenerate doings not acceptable to God.

Heb xi 4, 6. By faith Abel offered to God a more excellent sacrifice than Cain. But without faith it is impossible to please him. Prov xv 8. The sacrifice of the wicked is abomination to the Lord. C xxi 4. The ploughing of the wicked is sin. Rom viii 7, 8. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. Isa i 12, 13. When ye come to appear before me, who hath required this at your hand, to tread my courts. Bring no more vain oblations, &c. Prov xxviii 9.

2. The heart must be renewed.

1 John ii 29. Ye know that every one that doth righteousness is born of him. John iii 5, 7. Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto you, ye must be born again. 1 John iv 7. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. John i 12, 13. But as many as received him—were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. John viii 24. If ye believe not that I am he, ye shall die in your sins. Acts iii 19. Repent ye therefore, and be converted, that your sins may be blotted out. Heb xii 14. Follow peace with all men, and holiness, without which no man shall see the Lord. Tit iii 5. 1 John v 4.

†1. Selfishness is forbidden.

1 Cor x 24. Let no man seek his own; but every man another's wealth. 2 Tim iii 1, 2, 4. Know this also, that in the last days, perilous times shall come; for men shall be lovers of their ownselves; covetous,—Lovers of pleasure more than lovers of God. Phil ii 21. For all seek their own, not the things which are Jesus Christ's. C ii 4. Look not every man on his own things; but every man also, on the things of others. Rom xv 1. We then that are strong ought to bear the infirmities of the weak and not to please ourselves.

2. Impartial or disinterested affection required. Lev xix 8.

ART. 12. That all who truly believe in Christ will persevere in holiness, being kept by the power of God through faith unto salvation.*

Thou shalt love thy neighbour as thyself; I am the Lord. James iii 17. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without *partiality*, and without hypocrisy. Matt vii 12. Therefore, whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Matt v 43, 44, 46. Ye have heard that it has been said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. For if ye love them which love you, what reward have ye? do not the publicans the same? Col iii 14. Put on charity, which is the bond of perfectness. 1 Cor xiii 4. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave unseemly, seeketh not her own. 1 Cor x 24, 33. Let no man seek his own; but every man another's wealth. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Prov xii 10. A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.

3. Supreme love to God required.

Luke x 27. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. Matt x 37. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. Luke xiv 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Ps lxxiii 25. Whom have I in heaven but thee? and there is none upon earth, that I desire besides thee.

*Job xvii 9. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. John iv 14. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life. John x 27, 28, 29. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and

ART. 13. That none but the cordial friends of Christ ought to partake of the Lord's supper, and that the church ought to

they shall never perish, neither shall any pluck them out of my hand; my Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand.

John vi 37, 38, 39. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.

Phil i 3, 6. I thank my God upon every remembrance of you,—being confident of this very thing, that he who hath begun a good work in you will perform it, until the day of Jesus Christ. Thess v 4, 9. For ye brethren, are not in darkness, that that day should overtake you as a thief; for God hath not appointed us to wrath; but to obtain salvation, by our Lord Jesus Christ.

1 Cor i 4, 8. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;—Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Heb x 38, 39. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back, unto perdition, but of them that believe to the saving of the soul. Ps xxxvii 23, 24. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand. 2 Cor iv 16. For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. 1 Pet i 5. Who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. 1 John ii 19. They went out from us, but they were not of us, for if they had been of us, they *would no doubt have continued with us.* Rom viii 30. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. V 38. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

obtain evidence of such friendship in all they receive to their communion, previous to their admission.*

*1. The wicked are forbid to partake of special ordinances. Ps l 16. But unto the wicked God saith, what hast thou to do to declare my statutes, that thou shouldest take my covenant into thy mouth. 1 Cor x 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the communion of the body of Christ? V 21. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor xi 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V 28, 29. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

2. A credible profession of cordial belief in Christ is made requisite in order to admit any one to special ordinances.

Acts viii 12. When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. V 36. The eunuch said, see, here is water, what doth hinder me to be baptized? V 37. Philip said, If thou believest with all thine heart, thou mayest. Acts ii 41. Then they that gladly received the word were baptized; and the same day were added unto them about three thousand souls. Acts x 47. Can any man forbid water that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord.

3. Disorderly members are to be cut off from the church.

Matt xviii 15, 16, 17. If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of one or two witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Titus iii 10. A man that is an heretick, after the first and second admonition, reject. 1 Cor v 8. Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 2 Thess iii 6.

ART. 14. That Christ hath appointed two sacraments for the use and edification of the church, which are baptism and the Lord's supper; and that the former is to be administered to believers, and their infant seed.*

Now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

*1. The sacrament of the supper appointed.

Matt xxvi 26, 27, 28. As they were eating, Jesus took bread, and blessed, and brake it, and gave it to the disciples, and said, take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it. For this is my blood of the New Testament, which is shed for many, for the remission of sins.

1 Cor xi 23, 24, 25, 26. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, in the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, take eat; this is my body, which is broken for you: This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood, this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

2. Baptism appointed.

Matt xxviii 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts viii 12. When they believed Philip preaching the things of the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Acts x 47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?—And he commanded them to be baptized.

3. Baptism is to be applied to believers and their infant seed.

1. To believers. Acts ii 41. Then they that gladly received the word, were baptized.

2. To infants of believers.

1. The infants of believing parents were by divine authority, the subjects of an ordinance of God, a seal of the right-

cousness of faith, from Abraham to the calling of the gentiles. Gen xvii 7, 10. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Every man child among you shall be circumcised. Rom iv 11. And he received the sign of circumcision, a seal of the righteousness of faith.

2. When the gentiles embraced the faith, they were incorporated with the believing Jews, and partook of the covenant blessings of the ancient church.

See Rom xi 16, 17, 18, 19, 20, 23, 24. If the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in amongst them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. Thou wilt say then, the branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree? John x 16. And other sheep have I, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

Gal iii 29. And if ye be Christ's, then ye are Abraham's seed and heirs according to the promise. Acts ii 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall.

3. Although the church remains the same, yet it appears that baptism is instituted instead of circumcision; for it signifies essentially the same thing.

Circumcision is a sign of the renovation of the heart.

Rom ii 29. Circumcision is that of the heart in the spirit, and not in the letter.

Deut x 16. Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Acts vii 51. Ye stiffnecked and uncircumcised in heart, and ears. Here the sign is put for the thing signified. So baptism signifies the washing of regeneration. Matt iii 11. He shall baptize you with the Holy Ghost, and with fire.

Tit iii 5. He saved us by the washing of regeneration and renewing of the Holy Ghost.

1 Cor xii 13. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles.

4. It appears that the apostles baptized believers and their offspring as they once circumcised them.

The apostle Paul gives an account of the baptism of three households. Acts xvi 15. And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. V 33. And he took them (the apostles) the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. 1 Cor i 14, 16, 17. I thank God that I baptized none of you but Crispus and Gaius. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel. If the apostle Paul baptized three households, although he was not sent to baptize, then how numerous, may we suppose, were the households that were baptized by all the other apostles, and preachers of the gospel.

5. It appears from the history of the fathers, who flourished soon after the apostles, that infant baptism was instituted by divine authority. No one of the primitive fathers in the church has intimated that it was not according to apostolick practice and direction.

It appears from the history of Dr. Wall, that a council of sixty-six bishops, which sat at Carthage, about 150 years after the apostles, unanimously decided, not that infants were to be baptized, this was not a question, but that they were not to be neglected till they were eight days old, as they formerly were for circumcision, if it were convenient to baptize them sooner.

Saint Austin who wrote about 280 years after the apostles, says, the whole church of Christ had constantly held that infants were to be baptized for the forgiveness of sins: and that he never read or heard of any Christian, Catholick, or Sectary, that held otherwise.

Pelagius a cotemporary with St. Austin, who was accused of denying infant baptism, because he denied original sin, considered himself basely slandered, and affirmed that he never heard of any, not even the most impious heretick, that would say that the sacrament of baptism was to be denied to infants. See Dr. Reed's apology for infant baptism.

Art. 15. That the first day of the week is the Christian sabbath, and is to be sanctified by an holy resting all the day, even from such worldly employments, and recreations, as are lawful on other days, and spending the whole time in the publick and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.*

*All days are the Lord's, yet the apostle John says, Rev i 10. I was in the spirit on the Lord's day. Which shows that there was one day in seven, which was known by Christians, to be in a special sense the Lord's day. That is, a day set apart for his worship. This day, we have evidence to believe, was the day of his resurrection, which was the first day of the week. For on the first day of the week, the Lord of the sabbath used to meet with his disciples. John xx 19. Then, the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you. V 26. And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said peace be unto you. On the first day of the week, being the day of pentecost, the Lord Jesus endowed his apostles with miraculous gifts, and grace of the Holy Ghost, according to his promise. Lev xxiii 15, 16. Acts ii.

The primitive Christians used to meet to celebrate the sacred ordinance of the Lord's supper, and to make contributions for the poor of the church, on the first day of the week. See Acts xx 7. Upon the first day of the week, when they came together to break bread, Paul preached unto them. 1 Cor xvi 2. Upon the first day of the week, let every one of you lay by him in store, as the Lord hath prospered him, that there be no gathering when I come. Heb x 25. Not forsaking the assembling of yourselves together, as the manner of some is.

The meeting of the apostles and primitive Christians, on the first day of the week, were for devotional and religious purposes. The Lord Jesus taught his disciples to be devotional, and to attend to the worship of God on the Jewish Sabbath; which leads us to conclude that the day set apart for seasons still more important; the resurrection of the Lord Jesus, and

ART. 16. That social worship is an essential part of Christian practice, in which it is the duty of the leading head of every family, daily to read a portion of the word of God and lead the household in morning and evening prayer.*

ART. 17. That God will have a church in the world, to the end of time, when the dead shall be raised, the judgment shall sit, the righteous shall be received to everlasting life, and the wicked shall be doomed to endless misery.†

the remembrance of his love, is to be kept sacred to the Lord. Lev xix 30. Ye shall keep my sabbaths and reverence my sanctuary; I am the Lord. Neh xiii 18. Christians have always met to worship God on the first day of the week, as a day sacred to the Lord.

*Ex xxix 38, 39, 42. Now this is that which thou shalt offer upon the altar, two lambs of the first year, day by day continually. The one lamb thou shalt offer in the morning, and the other thou shalt offer at even. This shall be a continual burnt offering throughout your generations. 2 Chron xiii 11. And they burn unto the Lord, every morning and every evening burnt sacrifices and sweet incense. Ps lv 17. Evening and morning and at noon will I pray and cry aloud; and he shall hear my voice. Ps v 3. My voice shalt thou hear in the morning O Lord; in the morning will I direct my prayers unto thee, and will look up. Luke xviii 7. Shall not God avenge his own elect which cry day and night unto him though he bear long with them. Jer x 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.

†Matt xvi 18. Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. C xxviii 20. Lo I am with you alway, even unto the end of the world, Amen.

1 Cor xv 42, 43, 44. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. V 51. Behold I shew you a mystery; we shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall

sound, and the dead shall be raised incorruptible, and we be changed.

Matt xxv 31, 32, 33, 34. When the Son of man shall c his glory, and all the holy angels with him; then shall upon the throne of his glory. And before him shall be gat all nations; and he shall separate them one from anothe shepherd divideth his sheep from the goats; and he sh the sheep on his right hand, but the goats on the left. shall the king say to them on his right hand, come ye bles my Father, inherit the kingdom prepared for you from the dation of the world. V 41. Then shall he say also unto on the left hand, depart from me ye curs-d into everlastin prepared for the devil and his angels. V 46. And these go away into everlasting punishment; but the righteou life eternal.

THE COVENANT.

You do now, in the presence of the heart-searching Go fore angels and men, avouch the great JEHOVAH, Father, and Holy Ghost, to be your God.

You receive the Father as your father, the Lord Jesus C as your all-sufficient and only Redeemer, and the Holy Gh your Sanctifier.

Renouncing every sinful way, you devote your all unre edly to God, and engage to walk in all his commandments a dinances as required in his word.

You receive the brethren of Christ in this place, as brethren, and his friends, as your friends. You do also s yourself to the government of Christ in his church, a the regular adminstration of it in this church in partic You covenant to walk in communion with your brethre deavouring to promote divine worship, and Christian and fellowship, by all the means of Christ's appoint and within your power: and to live as a humble Christi a regular and faithful attendance on the worship and ordin of Christ in this place, and in the performance of all your emn engagements to God, and this church, until by deat otherwise regularly removed.

In reliance on divine grace, this you solemnly engage.

April '49